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we are on the way. And in this city of London where Fox pronounced these words, which I have only imperfectly given from memory, in the Abbey of Westminster, in the midst of magnificent tombs erected formerly through the vanity of the great families of England in honor of certain of their members to-day perfectly unknown, one suddenly comes upon a statue striking because of its beautiful simplicity. It is that of a modest artisan who became, by his labor and his intelligence, one of the lights of his country and one of the benefactors of the world. Above this statue you may read these words, which are worthy to be meditated upon: "It is not for the pleasure of perpetuating a name, but to show that men are beginning to honor those who serve them, that the people, the Parliament and the Government of Great Britain have erected this monument to the memory of James Watt, the inventor of the steam engine."

Honor what is honorable, and, which is not less necessary, despise what is despicable;—this, in truth, is what peoples must learn to do, if they wish at last to cease to see turned to evil the greatest portion of the forces which might be employed for their good. The statue of James Watt, although a little too much hidden from view at the back end of a chapel where people do not always go to look for it, bears witness that there are in England moments when public gratitude recognizes its duties. The monument to be erected at Paris, to his compatriot Isaac Newton, will be a worthy counterpart of it. It will have over it also the double advantage of being set up, as a living lesson, in an open public place and of recalling to memory, as a protest against the spirit of exclusiveness and antagonism, a foreign name in which is incarnated an international glory.—*La Conférence Interparlementaire*.

"SHALL THE SWORD DEVOUR FOREVER?"

BY E. B. TRE FETHREN.

Murat Halstead says: "Horace Greeley's western speeches, when running for the presidency, delivered from railway cars, were surpassingly fine. Up to that date there had been nothing comparable with them from a presidential candidate. 'Shall the sword devour forever?' was the theme."

On turning to Captain John Bigelow's recent work, "The principles of Strategy," I read: "War is commonly defined to be a contest between nations, states, or parts of states, carried on by force. In its highest form it is a fight between armies." Such a definition, although standard, fails to tell the tale of woe which those acquainted with the institution of war read between the lines. We have been told from our tender years of the glories of war,—of the ponderous Macedonian phalanx, of the splendors of the Roman Eagles, of Constantine's victories of the Cross, of the conquests of the Crescent, the defeat of Attila the Hun, the triumphs of the Normans

on English soil, of the religious wars of the Crusades, of the struggles on the Spanish Main and the defeat of the Invincible Armada;—we have been told, I say, of the pomp, splendor and glory of arms until some of us have come to consider war as well nigh divine in origin and necessary to the development of the race. I grant that it is hard to conceive how some of the effects accomplished by the wars in ages past could, at the time, have been otherwise brought about. Mr. Knight goes so far as to assert that the first real civilizer of Britain was the military arm. Hundreds of the rapiers of Toledo were engraved thus: "Do not draw me without cause, do not sheathe me without honor." I doubt not that the motto was in many instances observed. We point with pride to the heroes of the past;—to Winkleried, Assas, Latour d'Auvergne, Dessaix, Washington, and Lafayette. But steel has wholly ceased to be a gentleman. War is no longer a servant. It is become an enemy. With war, hen, will we wage war! At war we will hurl our darts! We will have peace even though we have to fight for it! But our warfare shall be waged with new weapons. For the sword we'll substitute the pen; and for the bullet, the ballot.

The ethics of war has been of slow development. Man is by nature animal. The many wars of the past have resembled the struggles of brute beasts conducted by more or less of brains. We are thankful, however, that the race is developing, even though it be but slowly. As nations become more highly civilized they become more sensitive, just as a human organism which is more highly developed. Under the Romans the doors of the temple of Janus, which were closed in times of peace, were shut but thrice during eight centuries. According to Heroditus the Thracians considered war and rapine most glorious. Plato would have had women educated for war equally with men. The morality of the race in its development has demanded the abolition, in course, of idolatry, the amphitheatre, of polygamy, slavery, and of torture, of duelling, and now of war. Here, then, we have our prisoner before the bar. The judge is Public Opinion, the lawyers for the prosecution are messengers from heaven, those for the defence are emissaries from hell. Able pleas are made on both sides. The defence appeal to precedent, the prosecution to right. The verdict is "Guilty." Upon what is this verdict based? Let us see.

Two-thirds of a century ago Captain William Ladd sat on a granite cliff in Maine and conceived the idea of a national peace society. Such a society was soon organized, and since that time public sentiment has been roused by literature, speech and song. Many great minds of the past have declared with Cicero that "the worst peace is preferable to the best war," or with Colet who, in the sixteenth century, thundered from St. Paul's that "an

unjust peace is better than the justest war." Some of the reasons which have led the people of our own times to condemn war are :

1. It is expensive in (a) money and material resources. Not only in battle itself but also during preparations for engagements and between wars is the expense enormous. Even the funds required to carry on the work of peace societies would be unnecessary were it not for war. Since the organization of our government in 1776, over \$600,000,000 have been spent in fighting the Indians. According to Edward Atkinson, the statistician, the civil war cost us for war purposes and reconstruction \$4,000,000,000 ; it cost the South probably \$2,200,000,000 ; the pension roll has amounted to \$1,800,000,000 ; and future pensions will, according to life tables, amount to \$2,000,000,000 more ; these along with an interest allowance of about \$2,000,000,000 swell the total cost of the civil war to the enormous sum of \$12,000,000,000. In her attempt to subjugate the colonies England paid out \$500,000,000 ; in 1815 she was \$4,325,000,000 in debt. The Crimean war cost \$2,000,000,000 ; the Italian war of 1859 cost \$300,000,000 ; the Prusso-Austrian war of 1866 cost \$333,000,000. According to M. de Folville the Franco-Prussian war cost 30,000,000,000 francs, while the armed peace resulting from that war has cost, as the official budgets show, still more since the war. DeCard is authority for the statement that the present European peace costs 600,000,000 pounds per annum. The construction of each of our large naval vessels demands over a million of dollars, and to discharge a single gun on one of our American cruisers like the Newark costs the people about \$3000. Then there is another way in which war is expensive in material resources ; viz., the destruction of an enemy's property with fire and shell. Those who are besieged or overrun destroy their own property rather than furnish the foe its use ; instance, the flooding the Lowlands in the seventeenth century, and the burning of Moscow in 1812. The amount of provisions required for a large army can hardly be conceived. The treasure on old ocean's bed, left by naval battles as the wrecks of war, is immense. The larger part of the budgets of the civilized nations of the world is consecrated to supporting an armed peace and paying for the results of war already waged. Walpole with difficulty maintained peace for more than twenty years. He said : "The most pernicious circumstances in which this country can be are those of war, as we must be losers while it lasts and cannot be great gainers when it ends." It would be cheaper to purchase the result of any war with ready cash than to invest the amount required in necessary military operations. Had I the money which has been spent in war I could purchase every foot of land on the globe ; I could clothe every man, woman and child in an attire that would be the envy of princes ; I could build and equip a schoolhouse upon every hillside ; I could

found and endow an academy in every town ; I could establish a college in every state and furnish it with able professors ; I could crown every hill with a church consecrated to the gospel of peace. Furthermore, war is expensive in (b) life. In the siege of Mexico more than 100,000 perished in battle and more than 50,000 from the infection of putrefying carcasses ; at Borodino there were slaughtered in one day 80,000 men. The Moors of Spain lost in one engagement 70,000 and in another 80,000. In the battle of Chalons there fell 300,000 of Attila's army alone. We shudder to think that Alexander sacrificed 3,000,000 of lives, but his successors occasioned the destruction of 20,000,000, the Saracens of 60,000,000. The wars of the Crusades cost 40,000,000 lives. According to Rollin, of the vast army of 5,283,320 which followed Xerxes but 3000 escaped destruction. At the battle of Malplaquet, 1709, the slaughter amounted to 40,000 men. War has cost Europe in this century alone twelve to fifteen million of its inhabitants. The civil war cost our own country about 830,000 lives. Not only this. The present peace establishment in Europe embraces 4,000,000 men. The total number of officers and men available to the Triple Alliance alone is 10,413,905. So we believe we are justified in saying that war is expensive also in (c) time and in (d) talent ; for all these millions are prevented by the very nature of the case from taking part in any of the useful walks of life, while it saps a country of all possible overplus of vitality to support them. Cripples left by war are cripples for life. Then too, the construction and equipment of the navies of the world demand an immense amount of labor and talent which might be better employed. The English navy alone is soon to be increased by fifteen new vessels.

2. War blocks the wheels of industry in (a) agriculture, in (b) manufactures, and in (c) commerce. Cicero speaks of war as "belonging to beasts" and complains bitterly of its effects on the liberal arts and on peaceful pursuits. It cripples almost every species of business. It cuts the sinews of enterprise in every department of productive industry. Fields lie untilled ; factories are silent ; the shop and counting room are deserted ; trading vessels lie rotting at the wharves ; and a vast mass of capital is withdrawn from circulation. The Berlin and the Milan Decrees of Napoleon and the Orders in Council of England hampered commerce throughout the civilized world. Figures might be produced to show that while the direct taxes of war are immense they are but a fraction, rarely more than a fourth part, of the sum total which it wastes.

3. War creates international distrust. Guizot in his history of England, speaking of the Hundred Years War, says : "It cost the lives of millions of men, brought plague and famine with it, and caused unheard of misery, without any result to the two nations (France and England) other than a feeling of international hatred which has

scarcely died out in our own time." In view of all these facts who would doubt that war is wasteful?

4. War is a cruel monster. Its motto is not "Right" but "Might." Have you ever visited its camps and fleets? Have you seen the bullet ricochet, or heard the screaming shell? Have you walked upon the battlefield while the pale moon looked down in pity upon the dying and the dead? Have you seen the gaping wound fresh sucked by the thirsty sword, and heard the blood-curdling death-rattle? Have you seen the lover die? the father? Have you heard the sobs of the dying brave? O, speak not of tears till thou hast seen the tears of warrior men! Such is the picture! Hasten, O Pluto, and with thy pencil make a painting fit to decorate the walls of hell!! There is no danger of thy recurring to unreal or exaggerated outlines! No strength or depth of coloring can approach the reality!! Fenelon wrote to Louis the Fourteenth in 1693: "The country is a vast hospital." Visit some war-worn pensioner, the living relic of revolutionary story, nor lisp one word that shall recall the recollection of hard-fought battles and fields of human gore! War feeds and grows on the blood which it sheds. The pictures of desolation handed down to us by the writers and chroniclers of every war period are absolutely frightful to contemplate. How many times might war have been averted if those who declared for war had only seen actual service! Speaking of the siege of Rouen, 1418, Green says: "In the hour of their agony women gave birth to infants, but even the newborn babes which were drawn up in baskets to receive baptism were lowered down again to die on their mothers' breasts." It is a lamentable fact that the curse of the military spirit which imparts such a cruel character to early history continues to infect modern civilization. How often is "National Glory" writ in letters of blood!

5. War casts a pall over the home, and over all the walks of life. It fills the land with widows and with orphans. War desolates the country through which it rolls, and spreads violation and alarm among its villagers; at its approach every home pours forth its trembling victims; all the rights of property and all the provisions of justice must give way before its devouring exactions; with the Sabbath comes no Sabbath charm. The custom of war is particularly fatal to domestic happiness. It forbids marriage to its agents. The young husband leaves home with a musket over his shoulder and comes not back again; the lover enlists and never returns. That faded portrait over the mantel, the treasures in that upper bureau drawer, and yon empty chair all tell of a home bereft of its dear ones.

6. The lion in men's hearts is sure to come out during military training and experience as at no other time. The punishments of flogging and of running the gauntlet, which — thank heaven! — are being done away with, are cruel beyond description. A people at war delights to

hear that the most dreadful ravages are desolating a hostile country. The slaughter of thousands of fellow beings, instead of awakening pity, flushes them with delirious joy; illuminates the city; and turns the whole country loose in revelry and riot.

7. War undoes the efforts of years of peace, and its effects can with great difficulty be eradicated only after years of peaceful prosperity.

8. That war is morally wrong, but a very few will deny. The admiration of military exploits perverts the moral sentiments of any community. Every eye is turned toward the conqueror and every tongue tells only of his deeds. Slaughter, rapine and suffering deaden the sense of human sympathy. War reverses all the precepts of morality. It is the chief sin of all ages, of all climes. It is a system from which most of the virtues are excluded, and into which all the vices are incorporated. The loss of *property* and *life* even is but small compared to the moral effects of war on a nation and on individual character. Money cannot be weighed against a human soul! The vices of the camp are proverbial. No one ever looks there for piety or virtue. It breeds intemperance. How many victories have ever been celebrated with cold water? War acknowledges no Sabbath. The camp is a hotbed of licentiousness, a school of profanity, an obstruction to the cause of religion. This indictment against war puts the very stamp of criminality upon its forehead.

9. Besides what I have just said, war is opposed to all the teachings of the lowly Nazarene. To-day the followers of him who said to Peter, "Put up thy sword," may look for example to the early Christians, many of whom met a cruel death rather than disobey the precepts of the Prince of Peace. The Gospel would prove an effective panacea for all the evils of war if actually applied.

According to Jeremy Taylor war is "as contrary to the Christian religion as cruelty is to mercy, as tyranny is to charity." Look upon a battlefield and tell me truly whether Christ taught men to do this,—the sword to devour, the fire to burn, the bullet to mangle, wound, and tear the image of God! Tell me whether love ever covered a field of slaughter with the dead and dying; whether praying for those who injure us ever carried pain to the domestic circle and caused widows and orphans to pour forth their lives in tears! Go with me to the hospital and tell me whether Christ ever advocated the cause of so much misery! No! A thousand times, No!

"Civilized warfare!" What contradiction of terms! What constitutes "civilized warfare"? Machines do the work of death. Hand-to-hand blows have passed away. War is fast becoming a mockery; it is beastly. It is no longer murder on a grand scale only; it is voluntary suicide and voluntary ruin. Man no longer fights; he conducts destructive engines of war which fight for him. A French officer has devised a rifle that will throw a stream of vitriol

for a distance of two hundred feet, to be used against an enemy whenever they attempt a charge. The range and penetrating power of modern fire arms are tremendous. A twelve inch rifle will penetrate twenty-eight inches of iron at a range of 3000 feet. On the nineteenth of May, 1894, a twelve inch gun at the government proving ground shattered an eighteen inch plate of solid steel armor. The striking force of the ball was 21,182 foot tons. Think of it! The deadly work of torpedo boats is another example of the destructive ability of modern war instruments. The speed of a cannon ball is 3983 feet per second, and death and destruction fly with every shot! Human flesh is but food for hungry cannon. May we not hope that in augmenting the abominations of war man is, in the long run, but diminishing them? If it were made a certainty that every fight would end in the utter annihilation of both sides, battles would become more rare!

For the bullet then let us have the ballot; for the sword, the pen; for war, arbitration. Let those who are to be the chief gainers or losers in a war say whether they will have a war or not. Create a healthy public sentiment. No longer teach that one murder makes a villain; millions, a hero. Educate for peace and not for war. Down with this modern apotheosis of the so-called chivalry of war! Bring up the children to look with dread and not with delight upon the display of weapons, military music, and the roar of artillery. Our public schools were established to make citizens, not soldiers; peaceful tillers of the soil, and not sackers of cities and of homes. Good men everywhere demand the suppression of war. The ponderous brain of Sir Francis Bacon, having conceived by monarchy, brought forth the assertion that "the principal point of greatness in any State is to have a race of military men." But little more than a century ago, fostered in the cradle of democracy, the soul of Jefferson rang out in these immortal words, "We hold these truths to be self evident; that all men are created equal; that they are endowed by their creator with certain inalienable rights; * * * that, to secure these rights, governments are instituted among men." Emilio Castelar, formerly President of the Spanish Republic, recently wrote: "The world is composed of a great trilogy. Asia and Africa represent the past; Europe and its islands represent the present; Australia and America represent the future." Shall America prove false to her trust? Let her voice be loud and clear. When the final bill is presented before Parliament let it be underscored with four lines, and in the legislative halls of our own Congress let it be writ large! The military powers of Europe are even now endeavoring to bring about a reduction of war equipment throughout the continent. On the first day of the present century was effected the legislative union of Ireland and England. What a glorious consummation if all Europe might welcome in the twentieth century with hands clasped in love and peace! Much has

already been done in the way of international arbitration. Suffice it to mention the Geneva arbitration of 1794; the Ashburton treaty of 1842; the famous conference of Paris, 1856; the settlement of the Alabama claims at Geneva, in 1872; besides the Pan-American Congress which has made arbitration the law of the greater part of the two Americas. The international Peace congresses held at Paris (1889), London (1890), Rome (1891), Berne (1892), and at Chicago (1893), have done much to arouse public sentiment. Sublime the words of Kosuth: "I know that the light has spread and even the bayonets think." He who would hasten the abolition of war need but throw himself into the current and row.

All preparations for war ought to cease. Andrew Carnegie says, "Give us war-ships, and we shall have war." True! Another cause of war is the deceptive show, costume and glitter in which it is arrayed. Uniforms of a sable hue would be more appropriate as the attendants of those instruments of death. The very military appearance of one nation often eggs another on to war.

Long enough have the peoples sprinkled blood on their hearth-stones, to be washed out only with a flood of bitter tears; now let the nations festoon the entrance to every public edifice and hall of assembly with the olive and proclaim a universal peace. Then will come that time by prophets foretold and by poets sung; when the peoples shall beat their swords into plowshares and their spears into pruning hooks; when the nations shall not learn war any more.

Let a Raphael or a Michael Angelo paint for us another picture to be hung upon the walls of every home. And let that picture declare the triumphs of useful industries, of international arbitration; and of universal peace. Let it be a home without a war trophy or a vacant chair; where love knits the hearts of all together as one,—a fit symbol of that larger, that universal family of human kind.

THE OLD TESTAMENT ON WAR.

BY GEORGE GILLET.

(CONCLUDED.)

"Now therefore give pledges, I pray thee, to my master the king of Assyria, and I will give thee 2000 horses, if thou be able on thy part to set riders upon them. How then wilt thou turn away the face of one captain of the least of my master's servants, and put thy trust on Egypt for chariots and for horsemen? And am I now come up without the Lord against this land to destroy it? The Lord said unto me, 'Go up against this land and destroy it' " (Isajah xxxvi. 4-10). And turning specially to the people, he said: "Beware lest Hezekiah persuade you, saying, 'The Lord will deliver us.' Hath any of the gods of the nations delivered his land out of the hand of the King of Assyria? Where are the gods of Hamath and Arphad? Where are the gods of Sepharvaim? And have they delivered Samaria out of my hand? Who are they among